

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

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O. Jeffrey Pipp Bauman



"Slim" Potter and Leanore Goodenow
Mt. View Meeting, Denver

Doing Faithfully the Tasks at Hand

by Shirley Ruth, San Francisco Meeting
Editor, *Friends Bulletin*

If I were a writer of spirituals, I'd create one for a Friend, titling it "Ain't Nothin Gonna Stop This Woman" — Leanore Goodenow, from Mountain View Meeting in Denver, whose persuasive powers extend from the Religious Society of Friends to the Colorado State Legislature, the governor's office, the Department of Corrections, the judiciary, members of the state bar and the medical profession, and the Colorado State Prison System.

Leanore Goodenow describes her prison work with the zest of any creator describing her art: "You don't need a national agency to direct you to a project. You can go out into your own community, assess the needs and initiate your own programs." That is how she began a series of weekly discussion programs in October 1978 in the Colorado State Prison at Canon City where she had been going with a small group of Friends to worship monthly with prisoners for the previous six years. The speaker-discussion series, carried on by Leanore Goodenow,

with co-sponsors (and Friends) Don Sheldon and Mike Yarrow, later replaced by Robert Hubbard, has been voluntary, with no organizational sponsorship or funding.

"I clipped an interview from *The Denver Post* which asked for new ideas and volunteers to put them to use in prison programs. I waited for some public response to this invitation. When none materialized, I asked the prisoners after a Meeting for Worship if they would be interested in a discussion series with informed people from the outside." They said "Yes." Self-help programs had been declining in the prisons, and Leanore also wondered how many state senators, judges and lawyers had any first-hand acquaintance with prisoners whose lives were shaped by their legislation and decisions. The calls began. No one turned Leanore down. By September 1978 this retired director of Scattergood Friends School and first clerk of Intermountain Yearly Meeting had a two-month program organized and approved by the prison. It listed speakers, topics, a legislator and a young discussant for each Monday evening from October to December 8.

Before the first meeting 171 prisoners signed up for the program at Maximum Security, but no more than 15 were allowed to attend any kind of meetings, for security reasons. Fifteen met that first

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continue during the legislative session starting in January, since their experiences talking with prisoners had put them in touch with the realities of prison life much more than their previous guided tours had.

Occasional occurrences threatened the continuation of the series. When prisoners in Maximum began a non-violent strike after the second discussion meeting, the prison shut down all programs. Undaunted, Leanore requested a transfer of the series to Medium Security, where it was held for two months until January, when it resumed at Maximum, and from then on took place on alternate Mondays at Medium and Maximum. At Medium Security attendance started with 12, hit 35 when Mary Hoagland spoke on the Changing Roles of Women, and peaked at 100 when Lt. Governor Nancy Dick participated last March. During the spring 40 to 70 prisoners participated each week.

The participants from the Denver area leave for Canon City and the prison near the end of the workday, at four o'clock, and return close to midnight after a drive of 240 miles, a quick snack on the way, and 2½ hours with prisoners. After the two-hour meeting breaks up, prisoners gather around the visitors from outside for individual discussions. Community resource persons, drug and alcohol abuse workers, a trainer in non-violence, and feminists were welcomed with great interest. Discussion by prisoners has always been lively. None of the program participants have complained of the 16-hour day they experience by making the 8-hour trip to the prison. Discussions in the car returning to Denver are both lively and thoughtful: "It is important to remember that every one of those prisoners is going to be out on the street again some day." "Having endless hours and days of putting in time must be extremely frustrating." "Being given little opportunity to make decisions during incarceration will not prepare prisoners to hold jobs and go straight after they get out." "Prisons have been a dismal failure." "The prisoners can look forward to getting out, but many guards are stuck there until they retire."

Some 31 legislators had attended by September 1, 1979. Included have been the chairpersons of the House and Senate Judiciary Committees, and most of their committee members. All of them have responded to many questions and comments by prisoners. A Supreme Court justice, the Director of Prison Industries, the state Public Defender and the head of the state division of criminal justice

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meeting to hear Dr. Charles Milligan speak on the "Development of the Inner Man." Charles Milligan, Senator Barbara Holme, co-sponsor Don Sheldon, a Denver business man, and Max Tyler, a young discusant, participated, along with Leanore as moderator.

Both topics and speakers have been varied and well received. Some matters of particular interest to prisoners have been the state sentencing bill, disparity of sentences, the Parole Board, the prison industries program, and self-help in education, skills training, drug and alcohol treatment, state parole, health, and getting jobs outside. The legislators attending before Christmas urged that the program have been among other well-known speakers who appeared in the first 10 months.

"What I've learned from prisoners," Leanore shares, "is that they respond to new ideas and appreciate contacts with volunteers from outside. What I'd like to encourage many to do, wherever they live, is to create their own volunteer programs for prisoners, and hopefully these efforts will make life inside more meaningful and will lead to a better life when they get out."

The Meetings for Worship at the prison (requested by a minute from Mt. View Meeting) have finished their seventh year. "Our purpose in holding Meetings for Worship has been to worship with prisoners and to be with them in their extremity. In the discussion program (which has the sympathetic interest of the meeting) we want to enable prisoners to find new strength and hope through becoming socially and politically aware and better informed, to connect them to community resources when they get out, and to acquaint them with positive options open to them."

The weekly discussion program that was to end before Christmas of 1978 is still going strong with no end in sight.

"I didn't know when I was serving on the Denver Anti-Crime Commission, Standards and Goals for Colorado, Corrections Task Force, and the Citizens Advisory Committee to the Senate Judiciary Committee that it was to be an introduction to and preparation for the prison work I've subsequently done. I was just trying to do faithfully the tasks at hand, and all the rest followed . . ."

[Editor's note: Leanore Goodenow recently received an award for her years of prison work, especially for the Discussion Program reported here, at a "Pre-Release" Conference in Denver which was attended by state officials, judges, members of the bar, and state corrections office staff.]

"Do faithfully the task at hand."

—Saint Therese of the Little Child of Jesus

I first encountered this wise advice in my adolescence as I read the lives of the Saints. St. Therese was a powerful woman mystic and administrator of the Order of Discalced Carmelites which she founded. I turned to it often in those years of the great juggling act of mothering, studying, and the living out of religious concerns. I rely on it yet in the ordering of priorities. I was reminded of it again in the coming together of this issue of *Friends Bulletin* in which the tasks of Friends make visible the present historical moment and our participation in it.

Such advice keeps us grounded to present realities, trustworthy in Spirit.

Shirley Ruth

News of Ham Sok Han

Akie Reynolds, Friend from Santa Cruz Meeting, has recently returned from a trip to Japan during which she inquired after news of Ham Sok Han. Maud and David Easter, AFSC Quaker International Affairs Program staff in Japan, reported that Ham Sok Han had gone to a hot springs to rest following his release from prison in December.

In a telephone conversation with Roberta Levenbach (Asian Desk staff of Philadelphia AFSC office) before going to press with this issue, it was reported that the Clerk of Seoul Meeting had met with Teacher Ham after his release and found him in good spirits and good health. Also a Korean from Washington who had visited Ham Sok Han in late December confirmed that Ham Sok Han had been beaten (not as badly as some others had been) but his beard had not been torn out, as reported earlier. Instead, he had been shaken by the beard. In response to the concern which AFSC expressed in a telegram to President Carter, a member of the United States Embassy in Korea visited with Ham Sok Han to ascertain his safety and health.

Through correspondence with the Easters, your editor hopes to print a further update on Ham Sok Han in the April issue.

Report on the Fund for Concerns Ministry and Oversight Committee

Pacific Yearly Meeting, 1979

Action Minute 12

Fund for Concerns

"Pacific Yearly Meeting establishes a Fund for Concerns, to which individuals and Meeting are invited to contribute. Members and attenders of Monthly Meetings of PYM may request their Meetings for financial, emotional, and spiritual support in case of need arising out of a social order, peace, or religious concern. Meetings may forward or initiate requests for such support from this PYM fund. Pacific Yearly Meeting, through an appropriate committee, will consult with the Meeting to ascertain the Meeting's involvement and clearness (including financial) in the request, and will disburse funds on an equitable basis among requests. The Yearly Meeting Committee will not make a judgement on the substantive issues, but is charged to find that good order has been followed in the process. Monthly Meetings are encouraged to participate.

Yearly Meeting administration of the Fund for Concerns will be carried out by Ministry and Oversight Committee, or in their judgment by a subcommittee, or a separate committee. The Fund, and the procedures governing it, will be reviewed at the 1981 Pacific Yearly Meeting."

As the Ministry and Oversight Committee worked with specific questions about administration of the Fund for Concerns some things became very clear to us:

First, that the Fund for Concerns is a tool that can enable us to respond to the terrible spiritual and social dilemmas which we know will confront humankind in the coming decade. This is not a fund meant for passing interest or personal benefit. It springs from the Social Order Committee; its spirit is grave; its question is "What can love do?" Meetings may weigh the concern their Friend brings them in this light.

Second, the Fund is an expression of faith in Divine leading. We will not predict what that leading shall be. We will not ask Friends to contest with one another to see which leading will win wide support. It will be enough that a Friend has brought his/her concern to the immediate worshipping community, the Monthly Meeting, and that the worshipping community has struggled with the Friend and the vision enough to bring discipline and clarity.

When in loving unity the concern is brought by the Monthly Meeting to the Yearly Meeting Fund for Concerns it will be funded to the extent necessary or that the fund allows.

We do not expect that the fund will be used to finance an already established program nor a project which a committee might develop: this work can be done through other channels, and would soon deplete the fund. The purpose of the Fund for Concerns is simpler: to assist a Friend (or a few Friends) to carry out a concern to which he or she is called. May imagination and inspiration flourish in worship. Who knows which Friend will lead us? We must only be faithful.

Third, the plan for administration of the Fund for Concerns affirms the central place of the Monthly Meeting in the Religious Society of Friends. As a concern rises and grows it must be tested in the immediate, intimate, worshipping community of the Monthly Meeting. Here indeed is a test of love. Can the Meeting listen with generosity and love, ask the right questions, and listen again until the person's own clarity and commitment is tempered and tried? Questions on the clarity of purpose, the specifics of time and money, the care for other persons affected, the access to advice from others similarly concerned must be asked. The individual must be ready to yield to the Meeting; the Meeting must be able to say "no" but also to say "yes," and if it says "yes" to offer loving and concrete support for that Friend as he or she undertakes to carry out the concern. The Monthly Meeting will be the primary base for prayer, encouragement, advice, and continuing support for that Friend. It is to the Monthly Meeting that the Friend will bring or send regular reports.

The responsibility of Yearly Meeting Ministry and Oversight will be to gain assurance that full "clearness" procedures have been followed in the Monthly Meeting and that unity was reached in supporting the Friend with Meeting resources and prayers and in requesting support from the PYM Fund for Concerns. The Committee hopes to be helpful to Monthly Meetings in the process.

Concern:

"For the Christian the whole of life is a sphere of service in which he seeks to use his particular gifts to the glory of God. Yet sometimes there may come a leading to some specific task, felt by him as an imperative claim of God upon him not to be denied even if he feels personal reluctance. This is what Friends call a concern,

an experience they have known throughout their history.

It has been the practice for a Friend, who believes that he has heard such a call, to bring his concern before the gathered community of Friends in his monthly meeting, that it may be tested as a true leading of the Spirit. The practice is an expression of our membership one of another, of a mutually accepted obligation, that of the individual Friend to test his concern against the counsel of the group and that of the group to seek the guidance of God in exercising its judgment. It may bring enrichment both to the individual and to the group, even though the meeting may advise the Friend that he is mistaken. If he is encouraged to go forward, the prayers of Friends will strengthen him in his service."

The local meeting and personal concern:

"The importance of the local worshipping group in fostering concerned service cannot be overestimated. Where members know one another well and watch over one another for good, each is encouraged to use his gifts in obedience to the inward Guide. This obedience, habitually practiced, is the source from which concerns spring. It also gives to the sensitive a power to recognise a nascent concern and to distinguish between the true concern and a momentary enthusiasm or a good idea. A timely word from an experienced Friend may bring another Friend to awareness of a divine leading or help him to accept that a particular desire to serve may be a true call even though the service envisaged is also attractive. Mutual confidence and understanding lead naturally to readiness to share potential concerns with the group, and enable a Friend to accept restraint as well as to rejoice in the group's sanction and support."

—*London Yearly Meeting: Church Government, "Religious service at home and abroad"*

To All Friends in Pacific Yearly Meeting

PYM Nominating Committee is working on the list of officers, committees, and representatives to be presented at Yearly Meeting in August, and would welcome hearing from Friends who have names (their own or others) who should be considered. These names can be brought to any member of the Committee, whose membership is:

Larry Perry, Strawberry Creek
Susanna Calderon, Redwood Forest
Earle Reynolds, Santa Cruz
Lonnie Harvey, Santa Cruz
Lee Steelman, Orange County
Bill Lovelady, Claremont
June Manners, Pacific Ackworth
Kitty Barragato, Orange Grove (Clerk)

A Letter to the Editor:

Two points made by John Ullman in the interview published in the December *Friends Bulletin* stimulated me to reconsider the history and significance of Quakerism and to share the following conclusions.

The first point is that Quakerism seems to be moving in the direction of universalism (the acceptance of the truths of the various great religions of the world, rather than those of Christianity exclusively). If the "other" Quakerism were truly universal, I would agree that there is much to be gained from this position. Alas, the other Quakerism all too often embraces any and all religions, *except* Christianity. And, in addition, those who call themselves "universalists" often make, to my way of thinking, two mistakes. They assume that the religions of the world are equal and interchangeable, a kind of smorgasbord, from which one picks and chooses the one that seems most tempting (and least demanding). Or, especially in adopting a system of the Far East, they select one aspect of the religion which is interesting and attractive for them (for example, the nature mysticism of Zen) and call this "Buddhism" or whatever, without understanding or coming to terms with the faith as it arose within a specific culture.

If we study the history of religions, we see that together they form an unfolding tapestry in which each offers profound truths and wisdom, which once held essential value for a particular people at a particular point in history. They do not invalidate each other, but neither are they simply alternative paths. For instance, the theological truth of the Vedas — that God is in all things, each individual being a partial revelation of Divinity — is not contradicted by the psychological truth of Buddhism, that desire (selfish egotism) leads inevitably to suffering, nor by the vision of the relation between

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good and evil of Zoroastrianism, nor by the need to obey the one Creator of all things, of Judaism, nor by the message of sacrificial love of Christianity. Like all other religions, Christianity makes a unique contribution. All religions are not fundamentally the same (except for their morality which is remarkably similar).

And this is what one would expect, man being an evolving spirit in a dynamic, constantly changing milieu. As time passes, he creates new situations, confronts new problems, needs new guidelines and other assistance . . . and receives them through scripture written for the time and taught by great spiritual leaders.

This brings me to the second point made by John Ullman which gave me pause: that "Christianity is one of the large traditions which has not yet taken into consideration the new truths" (i.e. those of Taoism which reconcile physics and religion). The implication is that Christianity and other religions should make these views a part of their outlook, and are perhaps only tardy in so doing, whereas Taoism has the value of being an *avant garde* philosophy which "can give us new guidance" and "allow Quakerism to survive as something precious." Must the teaching of Christianity embrace the insights of Taoism? I do not think so, important as the latter may be.

What Christianity gives us is the story of a man's life (which incidentally, has had a greater influence on the world's art, morality, and historical development than that of any other single individual who ever lived). This man gave his life for his fellowmen in a unique act of total submission and love, in order to change the very nature of the cosmos, and to set an example of what love means and can accomplish. What the next revelation in the unfolding tapestry of religion will be, we can only surmise. We may be sure, however, that it will not cancel the instruction to "Love the Lord your God with all your strength and mind and soul, and your brother as yourself." Far from having accomplished this goal, we are only just beginning to comprehend it. Let us, then, if we wish to be "universalists," be careful not to omit it!

As Quakers, we are heirs to the religious radicalism of the spiritual reformers of the 16th and 17th centuries, whom Rufus Jones describes in his book by that title. The reformers' special contribution was to point out that knowledge of who Jesus was and faith in his saving power was not enough.

Only those who actually take up their crosses and follow him, who act out their faith in everyday sacrifice and self-discipline should call themselves "Christian"; and — more important — only they can experience the growth of the Christ Spirit within, to which St. Paul referred in his statement, "I live yet not I but Jesus Christ liveth in me." In their simple, courageous, dedicated lives in which sacrifice for the love of God and their fellowmen played such an inspiring part, the early Friends represented perhaps the flower of Christianity. Only insofar as we continue to follow their example, I believe, will Quakerism survive as something precious.

This is not to say that knowledge which bridges the gap between science and religion is trivial or irrelevant for the spiritual life, and Christians, like anyone else, are free to pursue it. But the greatest truth ever revealed has yet to be explored and fulfilled: that man reflects the image of God, that he is, as George Fox stressed, perfectible, with a capacity for love and freedom (for, shackled by egotism we are not free) equal to that of Jesus. What is heartening in this time of general despair and confusion is that more and more non-Quakers — people of various denominations or none, who never heard of George Fox — are discovering and following the beauty and truth of the faith Fox preached. On their efforts the hope of the world depends, by whatever name they are known.

Ann Liem

La Jolla Monthly Meeting

A Quaker Woman's Response to President Carter's Re-instatement of Registration for the Draft

(From the Modesto Peace/Life Center Newsletter)

Dear Mr. Carter:

I am saddened by your announcement about registration.

I believe that registration is the first step towards war. I am not at all certain we would survive that war.

As a Christian, a mother, a taxpayer, and one who may be required to register, I urge you to reconsider. I also caution you that some of us will not cooperate with such requirements and will urge others to join with us in this noncooperation.

Sincerely,

Indira Clark

Delta Monthly Meeting

Dear Friends,

I want to respond to Bob Schutz's letter in the December *Friends Bulletin*, particularly the part that begins, "Now suppose that harmony has disappeared in your Meeting, that there is division, dogmatic opinion, personal attack, gossip, even slander, and that positions have hardened, people have retreated, moved out, left Meeting, or simply do not attend any more . . ."

I have thought about this a lot in the past year, and I cannot agree with your belief that our Discipline (if you mean PYM's *Faith and Practice*) gives much guidance about Friends' individual responsibility for Meeting harmony. I think it largely ignores the issue. This becomes more apparent when we compare our Discipline with others.

Take the Query that begins, "Are love and unity maintained among you?" In the 1947 Philadelphia and 1950 New England Queries, which I happen to have at hand, the words following are almost identical:

"Do you manifest a forgiving and a care for the reputation of others? When differences arise, are endeavors made to settle them speedily and in a spirit of meekness and love?"

In our own version of this Query, there is no mention of forgiving or of care for others' reputations, and the final sentence reads, "When problems or conflicts arise, are we able to face them honestly and to seek for creative solutions?" No meekness or love for us, and no expectation of settling differences speedily, because they require "creative solutions." (I do not feel differences require creative solutions. I feel they require very simple, obvious ones: love, humility, patience, candor and forgiveness.)

Looking through our Discipline, I find no mention anywhere of care for others' reputations. I expect Friends are generally opposed to gossip and backbiting, but you couldn't prove it by quoting our Discipline. I find no mention of forgiveness between individuals except in the advice to "be willing to ask and accept forgiveness," but we are not advised to give it when asked, let alone before being asked.

These omissions are particularly interesting because in other areas we manage to be quite clear and specific in our advice on behavior and attitudes for example, on how Friends should conduct themselves in Meeting for Business.

Generally speaking, our Discipline does advise us

to seek agreement and unity in our opinions, and to conduct ourselves in the process so as not to give offense. It does not advise us, however, against *taking* offense or bearing a grudge. In contrast, the Philadelphia Disciplines of 1806 and 1869, under "Charity and Unity," focus on the bearing of ill will, squarely condemn it, and place the responsibility for ending it on the individuals involved. Others in the Meeting might help them or urge them to effect a reconciliation, but the responsibility was theirs, and they could be disowned for ignoring it. It was taken that seriously. The passage reads as follows:

"It is advised, that where there is any appearance of dissention and variance, or of unkind resentment and shyness among our members, the parties be timely and tenderly apprized of the danger to which they thereby expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ: And if any, notwithstanding such endeavors for their help, continue to manifest an implacable enmity to others, the overseers or other solid Friends of the preparative or monthly meeting they belong to, should be informed thereof, and labour further with them: when, if they still prove inflexible, they ought to be testified against as out of the unity of the body — the very end of whose existence is the promotion of peace on earth, and good-will amongst men."

What I find striking in this passage is that it totally ignores the events, issues or circumstances behind the bad feeling. There is no interest in determining who was at fault. The implication is that for anyone who considers himself one of God's people, there can be no possible justification for harboring ill will. I think this is a testimony we need to revive.

These Disciplines also state very clearly that a Friend who questions another's behavior or attitude should discuss it with him instead of complaining to others or remaining silent. Under "Defamation and Detraction," they advise:

"Friends are everywhere exhorted to maintain a strict watch over themselves and each other, against the subtle and mischievous spirit of tale-bearing and detraction — the manifest tendency of which is to lay waste the unity of the body, by sowing the seeds of disesteem, strife and

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discord among brethren and neighbours, as well as to unfit those who either propagate or listen to evil reports, for being of that service to the persons reflected upon, which they might be if the order prescribed by our blessed Lord to his church, was strictly observed, viz: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

The Biblical passage is Matthew 18:15-17.

It figures heavily in these old Disciplines. It is quoted in several places, and seems to be the basis for their approach to dealing with "offenders," with disownment as the bottom line. But Biblical scholar William Barclay argues — plausibly, I think — that Matthew has misconstrued Jesus here; that Jesus would never have spoken so legalistically or implied a limit to forgiveness. Barclay suggests that what Jesus meant was that we should spare no effort at reconciliation, especially within the Christian community. Whoever feels a grievance that puts a distance between himself and another should first speak directly to that other. If that fails to reestablish good will, he should get others to help — the entire fellowship, if necessary. If even that doesn't work, he must still not give up love for the other, or hope for a kindly relationship, any more than Jesus did for "heathens and publicans."

Our PYM Discipline offers no such guidance either for Friends who have differences or for Friends concerned about others' differences. Nowhere, in any context, do I find us advised to restore good will by humbly and candidly admitting to others our concerns about them, or grievances against them. Nor do I find us advised to accept such admissions from others as the tokens of underlying respect and good will that they are.

I think we in PYM have done well to avoid the authoritative eldering under threat of disownment that earlier Friends derived from Matthew's version of Jesus' advices. But I think we have thrown the baby out with the bath; we often go so far to avoid even the appearance of eldering that we rarely question another about his behavior or attitudes in even

the humblest way. This is dangerous, because it is so easy for unexpressed concern to harden into resentment or disesteem, or to find an outlet in defamation and detraction. Forcing oneself to confront the other person, on the other hand, also tends to force one to find a way to express the concern kindly and humbly — or at least that has been my experience.

Sincerely,

John Klein

Davis Meeting

OPEN LETTER to President Jimmy Carter:

We, the undersigned members and attenders of The Religious Society of Friends (Quakers) agree with you that it is important to make clear and unambiguous statements to the Soviet Union at this time. We too abhor the invasion of Afganistan, along with the U.S.S.R.'s many totalitarian denials of what The American Declaration of Independence calls "unalienable rights."

But we must also say to you, President Carter, that we do not support your threats to use "military force if necessary" and your call for increased military buildup; and most especially we will outrightly oppose your moves to get our fellow Americans to register for that form of involuntary servitude called "the draft."

We would suggest that the way to respond to violations of human rights abroad is not to add more violations of our own here at home. We urge all persons everywhere to oppose all forms of involuntary servitude in their own countries, including those who live within the walls of the Soviet Union.

You justify your actions on the ground that they are to protect "America's vital interests." But we believe that you will find that there are many Americans, like ourselves, whose "vital interests" are rather in preserving a precious *quality* of life; one which, in order to use only our fair share of this earth's limited resources, calls for valuing good fellowship above material goods, decentralized "appropriate technology" in contrast to highly centralized high-energy technology and military technology, and, above all, ever more sensitive respect for one another's God-given inalienable rights.

The Mendocino Worship Group
Mendocino, California

The Problems of Race in Our Society and the AFSC

Warren Witte, Pacific Northwest Regional Executive Secretary

My involvement with the AFSC spans a period from high school in the 1950's to the present, much of which I have spent as an AFSC staff person. As I have thought about the cumulative impact of these years of association with AFSC, it strikes me that a major feature has been bringing me face to face with the realities of racial separation in our society. The AFSC provided a setting for continuing education on the realities and subtleties of racism in our society and has provided avenues for working for change.

An AFSC conference on civil liberties for high school students gave me my first real interracial experience. Since then, in working with the AFSC I have been related to an organization which has continued to address racial issues in a variety of ways. AFSC is a group which has listened to people in the communities in which it works, which has increasingly become involved with minority community people in staff and committee roles, which has worked alongside of groups struggling for civil rights, and which has undertaken an internal action plan which (among other things) seeks to make the AFSC a multi-racial organization. All this has provided me and others with an opportunity to participate in one of the key movements of our time.

The history of AFSC's efforts in this field has not been flawless. It is sometimes difficult to accept the fact that Friends' and AFSC's heritage of opposition to racism does not make us immune to the manifestations of racism which are so embedded in our social fabric. The third world staff and committee members have played a significant role within AFSC and in relation to many of their white colleagues in bringing to us their honest perceptions and perspectives on problems of race in our society and in our midst. Their willingness to struggle within the AFSC and their willingness to cope with the cultural quirks of Friends is, I sometimes think, one of the great tributes to the AFSC!

This commitment (and imperfect practice) of AFSC to reflect the kind of multi-racial and inclusive society which we seek to build poses occasional problems and ambiguities. For instance, over the years it has become clear to AFSC that problems of racism in this country must be addressed at a

deeper level than racial understanding. Rather, as we have worked with minority communities and low income people, we find we must look at the social and economic institutions of our country to determine if and how these forces support racial inequality. This examination immediately raises profound questions, such as who is served by our schools, our health agencies, our news media. It also raises troubling questions about the workings of our economic system. As we examine such questions, and as we work with the victims of racial inequity, we find ourselves looking toward solutions to society's problems which are more complex than many of us originally anticipated. We find ourselves in an area where there is less certainty about the directions in which we should go than there would have been had the issue remained one of simple race relations and the need for brotherhood.

AFSC's work for racial justice derives directly from the most profound spiritual insights of the Society of Friends. Yet on occasion, it is this area of work which poses some of the more difficult problems of relationship between the AFSC and the Society of Friends. It is clear that over the years the AFSC has changed, and one of the most significant ways it has changed is in its racial composition and in its constituency. To the extent that minority people are involved in the full range of the organization and to the extent that AFSC sees the third world communities in which it works as parts of its constituency, it is a much more diverse and complex organization than it was in an earlier day. And in this respect it is much more diverse and complex than the Society of Friends, which remains largely white. This diversity is a source of richness to the Service Committee. But it raises concerns among Friends at times as to the Quakerliness of the Committee. And the Affirmative Action plan of AFSC poses questions about whether there are ample opportunities for Friends in the organization. On the reverse side, to third world people involved with the AFSC, the Society of Friends looks very white and often very distant from their life experiences and from their program work with the AFSC. Because of the long tradition of Friends in the struggle for human rights, third world people are baffled by lack of a sense of urgency among many Friends in relation to grave social, economic and racial injustices upon which AFSC is working.

It is clear that the AFSC needs and draws heavily

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(Problems of Race: cont. from page 97)

on its ties to the Society of Friends and that these ties need constant nourishment. In a very particular way the Society of Friends similarly needs the AFSC. As our society is increasingly challenged to address the issues of social and economic justice on a global scale and as many of our institutions prove inadequate to meet the demands for social justice in our society, the Society of Friends will be compelled to engage in the search for new answers and ways to witness to its historic testimonies. For it to do so with effectiveness and authenticity, the Society of Friends will need a sense of the reality of injustice and a sense of the urgency felt by the oppressed that only the victims of injustice can provide. In addressing the challenges of the future, perhaps the AFSC and the Society of Friends can identify points for collaborative work in which Friends, in general, can draw upon and be challenged by the richness and diversity of the human resources within the AFSC family.

As Friends, How Are We Caring for the AFSC?

Jane Uphoff, Multnomah Meeting

For over a year I've been aware of concerns expressed about the AFSC. Philosophical (shift away from non-violence) and structural (lack of involvement of Friends in the organization) questions have characterized these concerns. These discussions have seemed remote to me, not fitting my two year experience with the northwest region of the AFSC. I've seen a growth in the organization in response to criticism from Friends and I see AFSC struggling in the best Friendly tradition to find its way. The complexities of arranging a visit to South Africa come to mind as an example of this struggle.

I have been involved in the regional personnel committee, Portland Peace Committee and the Southern Africa support group. Contrary to experiencing a shift away from Quaker values and process to a politicized, foreign structure, I have found my identity as a Quaker shaped and honed in a way not possible through my monthly meeting. A major effect of my involvement in AFSC has been to draw me closer to seeking membership in my own meeting where I have been an attender for six years.

What has membership in the Society of Friends to do with a discussion of AFSC? Besides observing that both are guaranteed to provoke spirited discussion, the question of membership illumines our understanding of AFSC as a Quaker organization. At the root of the issue of membership among Friends is the idea that it is those people who actively contribute to the life of the Meeting who are members. Active contribution is presence in meeting for worship, service on various committees, and when possible, financial contribution. In summary, one's presence is required to call oneself a Quaker.

The AFSC, on the other hand, does not require membership of us. Yet the AFSC will only be a Quaker organization to the degree in which Quakers behave like members of that organization. In my experience, I have met many Quaker "members" of AFSC in the Northwest region. Active involvement of Friends has resulted from concerted work of the AFSC nominating committee and by the request from AFSC for liaison people from Meetings to AFSC. More Friends need to be present. So far, the majority of the courtship has been carried by the Service Committee.

What will those Friends be like who discover a place for themselves in AFSC? I would suggest that many of them, contrary to Kenneth Boulding's embodiment of the "disaffected" Friend, will have been "unaffected" by AFSC. In his article, "Toward a Rethinking of the Quaker Message," (*Friends Journal*, Oct. 1, 1979) Kenneth Boulding categorizes Friends into two groups, "Service Committee" Friends meetings and evangelistic Friends meetings. This characterization is understandable when we consider Kenneth Boulding's generation and his experience with university meetings. My experience, however, in Mountain View Monthly Meeting and Multnomah Monthly Meeting does not support this view. People who find our meeting are not looking for a socio-political alliance. Very few come out of active political involvement as they did during the sixties. Theirs is a search for a fundamental relationship to each other and to God in a life-giving community. Believing as we do that there is that of God in every person is the foundation for our reverence for the right of each human being to a just and safe existence. Friends are called by the Service Committee to the exercise of this belief in new ways, new places. The Committee has many years of practice in implementing testimonies of Friends but requires continued care from people in Friends' meetings, committed to justice and non-violent methods of change.

Dear Editor:

I liked the last issue on the AFSC-Society of Friends dialogue. I certainly hope that the current study mentioned by John Sullivan will be fruitful.

The issues raised in the *Bulletin* are certainly serious. Some come immediately to the eye. I, alas, have not read the *New Republic* articles. John Sullivan says they "contained inaccuracies and selective argumentation" and that Stephen Cary gave a "Full reply". Does this mean he denies the central theme of the article, or is the theme correct and John Sullivan is trying to divert attention? Harold Waterhouse says there is a "Double Standard on Human Rights". Waterhouse says "the Chapman article is detailed and documented, and that the Cary response is full of flat denials, but no documentation and the denials by no means cover all of Chapman's charges."

This severe difference in looking at the same evidence is not trivial. One should not make judgments on the basis of short articles, but it appears one should look for the fire (if he can stand the heat) since the smoke is so heavy.

Sam Tyson raises some other questions. Is there a place for farmers in the AFSC? This is part of the issue which Mike Yarrow raises in the last part of his book. The AFSC seems to be shifting from reconciliation to advocacy and confrontation. By this is meant choosing one political group in a controversy, then advocating their side and confronting the other. Sam is raising the question of the basis of making the choice. I believe Mike suggested that AFSC should choose the weaker side. This is suggested by the slogan "power to the powerless" mentioned by Bob Vogel. Sam then suggests that persons, regardless of their personal qualities, who can be labeled with the out-group label then can expect opposition from AFSC.

Sam asks that Friends raise the question "What is Friends' Farm Policy?" Do Friends wish to support independent small farmers, or industrial farming with absentee ownership in confrontation with unions of migrant workers?

I first became aware of this problem some 15 years ago. On returning to Pasadena after a summer away I talked with the executive secretary of AFSC. He told me then that AFSC had taken the side of the Farm Workers. He said "We have had to throw away the support and counsel of many people who have been sincere long time supporters of the AFSC because they were small farmers. But we had to make choices. Many of them are deeply religious, pacifist Friends. That's the way life is.

Progress, you know."

Bob Vogel says that "No one has suggested a way out of the dilemma." The *Bulletin* and *Journal* have from time to time printed rather specific suggestions, but it appears that these suggestions were not suggestive enough. One of them is Harold Waterhouse's that we have a single standard on human rights.

Both John Sullivan and Bob Vogel want the dialogue to continue. This is as it should be. However it is natural to raise the question as to who should sponsor the dialogue and where should it take place. Since it concerns the AFSC, and it would seem the policy of the Philadelphia Office first of all, one wonders if the Philadelphia Office is the best group to organize the discussion and the best place to hold it. Is it not more the role of the organizations of the society — the Yearly Meeting and the Monthly Meetings? Do the Yearly Meeting and the Monthly Meetings even care about the issue?

I think the appropriate questions have not yet been phrased, at least in ways which will bring clarity. Besides those raised by Harold and Sam I see several others. For example:

1. What is violence? Barbara Graves says "There is no question that we must maintain our commitment to non-violence, but violence can be interpreted in many ways." It appears that "non-violence" and "violence" have been used in so many different ways that people can no longer be moved by them. I have heard people say for example, that an employer was using violence when he didn't pay an employee merely because the employee didn't show up for work.

2. What is justice? Injustice? To what extent should Friends be concerned about the victim and to what extent the perpetrator of the injustice? Is there such a thing as personal responsibility for one's acts or is one excused because his friends were heavy drinkers (or of a certain race, or social class)?

There are some Friends who are irate that the wisdom and moral judgement of the AFSC should be questioned. For years these Friends have looked to the AFSC for leadership in the turbulent times. Both AFSC and those who would like to strengthen it need to be concerned about these folks.

As I write I notice the 10 points of Cheri Junk. I think she has made some excellent statements to speak to the spiritual forces in our hearts.

The purpose of this long letter was not to review the relations of the AFSC and the Society of

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(Letter: cont. from page 99)

Friends, but to give reasons why it seems to me that the dialogue must be continued. I think the *Bulletin* may be a specially useful forum for that dialogue. While most persons connected with the *Bulletin* are also long time supporters of AFSC, they are not the architects of AFSC policy of the last decade or two. *Bulletin* is not in Philadelphia, and hence has a certain independence which *Journal* may not have.

As Bob Vogel pointed out, there are many areas where there is little or no criticism of the AFSC, as for instance the leadership to opposition to the draft. One should not allow or suggest that criticism in other areas implies criticism in these areas.

Paul B. Johnson
Orange Grove Meeting

AFSC Update on Kampuchian Relief

From the AFSC, Philadelphia, Summary of Relief Activities from September, 1979, Till the Present

Nationwide the American Friends Service Committee has raised one and a half million dollars for relief of suffering Cambodians. They have made three shipments of medicines, vitamins, food. The first shipment was delivered by barge to a Cambodian port. The second and third shipments were flown directly into Phnom Penh.

AFSC staff and medical personnel who accompanied the Thanksgiving flight began to explore possibilities of an agricultural redevelopment project in one of the provinces.

Bob Eaton, Executive Secretary of AFSC Northern California Region, Janet Kuller, staff from the AFSC Chicago office, and Peter Woodrow, AFSC staff from the medical clinic in Maylasia, flew with the third shipment in mid-January. As the immediate crisis has eased in Phnom Penh with shipments of food and medicines arriving from all over the world, AFSC has shifted its focus from emergency relief to longer-term food-producing assistance and other long-term rehabilitation and development.

The Province of Kampong Cham has tentatively been selected for this kind of assistance. The provinces, even those close to the capital city, are in great need of help on the scale AFSC is able to offer; and their needs are not being addressed adequately by other agencies.

AFSC aid might well begin with emergency items like medicines and food supplements and could quickly move to support for agriculture, fishing, small industries, and education. Needs are basic: seed (rice and vegetables), fertilizer, irrigation pumps, and hoes. Providing these materials will be AFSC's first step in agricultural renewal efforts. All the necessary items can be purchased in Singapore and shipped on barges directly to Phnom Penh with trans-shipment to smaller barges there to Kampong Cham.

The peace education component in this country to its Cambodian relief efforts includes repeated AFSC testimony before Congressional Committees and extensive contacts with Congress and the Administration urging relief aid and the normalization of U.S. relations with the countries of Indochina.

Statistical Report

by John Draper, PYM Statistical Clerk

[Editor's note: This report was prepared for presentation on the last day of Yearly Meeting session in August, 1979, but time ran out. It covers the statistical year ending 31 May 1979.]

The stuff of any statistical report at Pacific Yearly Meeting is the head-counting of junior members and other children of the Monthly Meetings, and of adult members, attenders, sojourners, and resident Friends.

Along with this is a toting up of the losses and gains in membership over the preceding twelve months. Meetings lose members from death, from withdrawal or removal, and from transfers out to other Meetings. They gain members from adult attenders joining through conviction, from children of the Meeting becoming adult members, and from transfers from other Meetings. All this information, listed separately for each Meeting, is compiled on a one-page table which is available from John Draper of Davis Monthly Meeting. Some of this information is summarized below.

PYM has had 36 Monthly Meetings since 1974, but we note that University Meeting in Seattle has decided to relinquish dual membership, and is now affiliated with North Pacific Yearly Meeting only. But we became 36 Meetings again, when Strawberry Creek recently assumed full-fledged Meeting status.

PYM has a total of 310 Junior members as defined

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in *Faith and Practice*, and 333 additional children, for a grand total of 643 children and youth. Sad to say, for the first time in recent history, not one of the young people in all PYM requested membership as an adult during the year ending last May 31. This has more symbolic than statistical significance, for going backward year by year, the junior-to-adult category shows 3, 2, and 3 joining, respectively.

More fruitful vineyards are the adult convictions: 46 this year. But there is also a declining trend here: the past three years in backward order show 53, 58, and 60 convictions, respectively.

The number of deaths jumped from a previous three-year average of 15 a year to 21 this year.

Transfers from one Meeting to another within PYM showed a balance, of course, of 15 in and 15 out, for the YM as a whole.

Transfers out to other Yearly Meetings ran 18, while transfers into PYM numbered 19.

Figures for members who withdrew or were intentionally dropped show a marked increase for the second year. This explains why we started the year with 1,498 adult members (not counting University's 160) and ended with 1,470, for a decrease of 28. But we can add to these, 26 sojourners and 112 other resident Friends (those who brought no Sojourning Minute with them), and 610 active attenders, for a grand total of 2,218 adults.

From the above figures, we can now construct a "model" of a Monthly Meeting in PYM. The mythical average Meeting is made up of 18 children and 63 adult members and attenders. Forty-eight percent of the children are junior members. Of the 63 adults, 41 (66%) are members, 4 (6%) are members of other Meetings, and 18 (28%) are attenders.

Judging by the past year, about 17% of the adults in our PYM family attend YM sessions in any one year. For the children it's a little better, 20%.

I close with a question: What is the future of the traditional "Sojourner" status? With 138 Friends in this category, only 26 brought Sojourning Minutes from their home Meetings.

News of the Meetings

Worship and Ministry: Care for One Another. From *Marin's* newsletter, Gene McCreary reflects on ministry: "... one particular thing I learned from Quaker Meeting — the discipline of silence and speech, the yin and yang of the tongue. . . by taking the silence seriously, I would only break it for a genuinely religious reason. . . when I speak in Meeting

I feel it must come from my active experiences in engaging in community with others, or the lack of it — the essence of religion is this community and the acknowledgment of it. . . I learned to speak only when what I felt moved to say came from my active as opposed to reflective experience and only when I felt this experience (somehow) ought to be shared. . . Meeting lets you receive what you need to receive and to give what you need to give. . ." A letter in the *British Friend* (9/29/78) reminds us: "Great ministry — like great art — breaks all the rules, but most of us minister most effectively when we are relevant, timely and brief. Lastly, our head should not deliver what it has just culled from the printed page unless our heart can vouch for its truth in our lives." *Berkeley's* Marriage and Family Relationships sub-committee (of Ministry and Oversight) sponsored organization of a Singles group within the Meeting. Other interests indicated to this committee included Separation and Divorce, Combining Families, Helping in Crisis and Bereavement, Couples, Single Parenting, and Nurturing Relationships. *Orange Grove* asked its Ministry Committee to schedule a retreat on the subjects of Single Friends (who are, they remind us, not mentioned in *Faith and Practice*) and Marriage. From a report on their retreat, "Simplicity and Stewardship": "Participants found that . . . testimony on simplicity was not as simple as they. . . first thought. Financial stewardship varies greatly . . . there (was) a need to be more specific in sharing and addressing the major question: How can we lead uncluttered lives and be the stewards. . . God calls us to be of this world's resources and of the material things over which we have some control? Ministry . . . was charged with developing a new query on stewardship." *Napa Friends Worship Group* meets twice a month in participants' homes. Over twenty *New Mexico* women Friends gathered for retreat in early November to explore the theme of women working. Another retreat is planned for May 1980 on the theme of "women expressing love whether single or with a partner, with or without children." A concern from *Eastside*: "One of our responsibilities is to visit and contact other Meetings. Would like to see us institutionalize this responsibility by setting up a rotation of travelling Friends so that one or more persons visited another Meeting or group regularly. Both the Meetings involved and the persons involved would benefit. . ." *Visalia* emphasizes the third Sunday as "Young People's Day. . ." *Intermountain Young Friends* winter gathering was held in Boulder over the holidays "to get better

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acquainted. . . to offer a chance for religious exploration and a time to consider how we can make our religious beliefs have more influence on the way we lead our lives and . . . to interact with people around us."

Peace and Social Concerns. Phoenix has been studying model forms prepared for potential conscientious objectors to register with the Meeting their opposition to the military. Friends are considering sponsorship of a refugee family, either independently or with another group. Friends Committee on Arizona Legislation will give priority to witness against the death penalty. A personal note of memorial from their newsletter: "During the latter years of Louise Bear's activity with the Quaker Sewing Group. . . she. . . made dozens of bibs for people in nursing homes. When she died at the age of 96, there was a box of 59 bibs cut out and waiting to be made; these have been completed and are being used. . ." Delta Friends were "treated to a unique meal prepared by the children and adult leaders of the First Day School. . . Three types of food were prepared and three lengths of straws were available to draw from before the meal began. Those with the shortest straws (most of the group) had to eat a small bowl of rice. . . , those with the next shortest could eat rice and chili beans, and the two long straws entitled their lucky holders to. . . a sumptuous meal of baked ham with all the trimmings. Each group represented their portion of the world's population. As we ate we discussed among ourselves why this was so, and possible solutions to the problem. We thank the First Day School for this striking way to learn an unforgettable lesson." *Albuquerque's* queries on world hunger begin with Amos 8:4-7 and Luke 1:50-53 and then ask Friends: "Food is a unique commodity and a sacred resource. Does this attitude prevail in your home? What can we do to promote this appreciation for the gift of food? Have you ever thought of your citizenship as a gift from God which can be used on behalf of the hungry? How can the Meeting seek to eliminate the causes of world hunger?" *Orange County* is concerned for the establishment of an Alternative Fund for War Tax Resisters under the care of Quarterly Meeting. *Berkeley* continues its study and support group on this issue. *Orange County* also held a searching dialogue about personal commitment in sponsoring a refugee family, and two Friends offered, with help from Meeting, to take a family in their home. Through Santa Ana's Catholic World Services they were enabled, a few days later, to meet an immediate need.

Palo Alto's Mideast Subcommittee is organizing a write-in among meetings in the Quarter to urge members of our government to work towards resolution of the Mideast situation on lines suggested in the AFSC booklet. . . which urges the U.S. to desist in its role as principle arms provider in that area. . . and that both Israeli and Palestinian people be given the right to existence and self-determination. *Fresno* planned to sponsor the AFSC ad on Cambodia in their local newspaper. An *Eastside* discussion was led by Frost and Sue Fulle, who attended the World Peace and Law Center Biennial Meeting in Madrid. Lawyers from 128 countries, including the Peoples Republic of China, were present. ("When our technology makes a weapon obsolete for us, we sell it to a third world country.") An editorial in *The Friend* (10/12) asks us: "Does it seem a novel, even a flippant thought, that our breakfast-time reading of the paper, our evening viewing of the news, should actually be times of prayer? But perhaps that's what it's all about."

Education and Good Order. *Redwood Forest's* "Quaker Education" included study of *George Fox's Journal*, and a planned report from PYM Friends who attended the FWCC international gathering in Gwatt, Switzerland last August. In the newsletter Nancy Springer writes of "On Laboring Together": "From the very beginning of my life among Friends, I learned that the search for the Truth on any given issue. . . proceeds always from the basic tenet that none of us individually is privy beyond all others to the Truth. In fact, Friends begin their deliberations well aware that the Light they corporately arrive at may bear no exact resemblance to the individual Light which each Friend brings to an issue. So it was that early on I learned from direct observable experience that the objection, the concern, the uneasiness, the reservation are in fact cherished among Friends, being among the most powerful tools Friends have to test their Light, to determine the right course of their actions, to provide a brake against premature beginnings. While this earnest effort and openness to difference was and continues to be most impressive, it is not so impressive by half as the love and tenderness in which Friends hold each other in open difference of their Light, while laboring together to find the Truth, which may in the end be markedly different than anyone anticipated. For it is the corporate Truth or Light for which Friends labor together, not the proof or justification of the rightness of any particular position." *Santa Barbara* planned a dialogue to prepare the State of Society report,

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with three questions: "What happened? What really happened? What really happened, really? The first may be answered by excerpts from newsletters. We hope the next two will be answered . . . from our hearts and minds." A member of each host family is responsible for childrens' activities during meetings of *Umpqua Valley Worship Group*, with hope for a more continuous religious program this year.

Vital Statistics

Births: *Obadiah Joseph Baird* was born the 12th of Firstmonth 1980 to Maria Kilpatrick Baird and Robert Stanley Baird, members of Olympia Meeting, now living in Deadwood, Oregon.

Chana Rivka Benenson was born the 30th of Twelfth month 1979 to Christine Benenson and Wayne Benenson, attenders of the Spokane Worship Group.

Miriam Elizabeth Osner was born First month 5th 1980 to Elise Osner and George Osner, members of Delta Meeting.

Deaths: *Alexander Illmer Forsythe*, member of Palo Alto Meeting, died on First month 2, 1980. A Memorial Meeting was held First month 6th 1980.

Arnold Ellsworth True, member since 1946 of Palo Alto Meeting, died on Twelfth month 11 1979. A Memorial Meeting was held on Twelfth month 15 1979.

Memorial Minute

A Meeting for Worship for memorial for Alexandra Forsythe, was held January 6, 1980, at Palo Alto Friends Meeting House. She was 62.

The Meeting House was filled to capacity with her friends, including Quakers and Stanford University faculty members. Myra Keen presided.

Messages paid tribute to her natural ability as a teacher, her modesty and her approach to mathematical problems. "Let us work this out together," was her response when students brought her a stickler. They did, and the results were published.

Others recalled her love of nature, remembering her in the field literally "knee deep in poppies and lupin."

Many messages emphasized her courage facing the cancer discovery. She resolved to live her remaining years to the fullest.

"Sandra" Forsythe was born in the Illmer family May 1918 near Boston. She majored in Mathemat-

tics at Swarthmore College, became acquainted with Friends, and attended Meeting. She graduated in 1939 with Phi Beta Kappa honors. Brown University was her choice for graduate work. In 1941 she received a Master's degree and married George Forsythe, also a mathematician, on the day he received his Ph.D.

George Forsythe became head of the Computer Science Department at Stanford University. Sandra taught in various places, including Stanford. For 14 years she taught mathematics at Palo Alto High School. Her books on Computer Science have been translated into 15 languages. Since retirement she has been active in our Meeting, including serving as Recording Clerk one year. She also took tender care of her family.

She is survived by one son, Warren, director of the Ecology Center in Moab, Utah; one daughter, Dianna Forsythe, at the University of Aberdeen in Scotland; and one sister, Elizabeth Tichner, Cortland, N.Y.

Sandra's and the families' wish is that any memorial contributions be given to the donor's chosen cause.

Elsie Renne

Corresponding Clerk

Memorial Minute

A meeting for memorial was held at Palo Alto Friends Meeting House, Saturday, December 15, 1979, for its member, Arnold Ellsworth True, age 78, who died on December 11. Friends, neighbors and Navy men filled the Meeting House with many standing. His family, including his wife, Corinne, and their sons, Arnold Christopher and Robert Ramon, sat with close friends in front. Virginia Brink presided.

It was pointed out that though Arnold was a military man, reaching the high rank of Rear Admiral, his experience in World War II when their ship was sunk and many officers and crew men were lost, convinced him that there must be a better way for nations to resolve differences. He devoted the rest of his life to promoting peace, touring this country and Europe in the unpopular task of speaking against the Vietnam war.

All messages stressed his gentleness and courage, his sense of humor, and his ability to settle disputes amicably without asserting his authority.

After Navy retirement he taught meteorology at San Jose State University, a course which drew so many students a separate Department was set up in 1959. Upon reaching retirement (1968) he was named Professor Emeritus and the new Meteorolo-

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gy Laboratory was named for him.

Another memorial service will be held at Arlington National Cemetery, where his ashes will be inurned.

He is also survived by his brother, Harris C. True, of Kentucky, and his sister, Eula Rogers, of Memphis, Tenn.

Memorial contributions are suggested for Friends Committee on Legislation, 2160 Lake Street, San Francisco, CA 94121; or Quaker Center, Ben Lomond, P.O. Box 686, Ben Lomond, CA 95005.

Elsie Renne
Corresponding Clerk
Palo Alto Friends

Announcement from FCNL

Friends Committee on National Legislation wishes to introduce Ted Neff, a member of Davis Monthly Meeting, who will work on a part-time basis as their field representative in California.

Ted is eager to develop a network of FCNL Meeting Contacts in Friends Meetings and Churches who will serve as interpreters of FCNL programs and as persons who will communicate their Meetings' insights in the process of decision making.

Meetings are asked to appoint such a contact person and communicate their appointments to Ted at the Friends Committee on Legislation office, Forum Bldg., Room 915, 1107 Ninth Street, Sacramento 95814.

Resistance in the Nuclear Age: A Workshop with Daniel Berrigan

March 14-16, 1980 at Quaker Center,
Ben Lomond, CA

This workshop is an opportunity to discuss the moral dilemma of our age with Dan Berrigan, priest poet and peace activist, and with others who share a similar concern. Contact Dee Steele, Registrar, Quaker Center, Box 686, Ben Lomond, CA 95005, 336-8333. Fee: \$45 for the weekend.

Dear Editor,

At this time of critical international uncertainty La Jolla Monthly Meeting has a strong leading.

The Meeting believes that there are one or two members of the Society around the world who feel called at this time to discuss with the Soviet leaders, at the highest level, the importance of peaceful solutions in all situations.

To this end our Meeting is willing to give up to \$5,000.00 to enable such an exchange to take place.

Patricia Niska
Presiding Clerk

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Conscience and Military Tax Resolution Information

From the Orange County Monthly Meeting
Newsletter

The Conscience and Military Tax Resolution is designed to help build the military tax refusal movement to a politically significant level. The goal of the Conscience and Military Tax Campaign is to gain passage of the World Peace Tax Fund Bill or similar legislation which would provide a legal alternative for taxpayers morally opposed to war. If you are not ready to resist now, this will show that you are at least ready to begin when 100,000 others agree to do so. You will be notified when we reach this number and can expect to receive progress reports in the interim. Please keep us informed of your current address.

You are resolving to refuse at least the percentage of the budget derived from general revenues which goes to current military expenses — about 32%. Some people also refuse the amount going for costs attributable to past military programs — veteran's benefits and 2/3 of the national debt. This brings the figure to about 47%. Finally, some refuse all of their federal income taxes on the grounds that a portion of anything paid will go to the military.

If you are interested in signing the Conscience and Military Tax Resolution, please write to the address below requesting a form which you may sign and return.

Conscience and Military Tax Campaign-US
44 Bellhaven Road
Bellport, New York 11713